



कृष्णाय नमः

kr̥snāya namaḥ



agraahyah saasvataḥ krushno lohitaakshah pratardanaḥ

vedhaḥ svaangojitah krushno dridhaḥ sankarshanochyutah

[Sri Vishnu Sahasranama Stotram - sloka # 7 & 59]

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AgraaHyah (#55)

the one who is beyond our perception-grasping-comprehension. He is the one who cannot be grasped by our minor senses and He is beyond the reach of our sense organs and mind. Krushna is **AgraaHyah**.

There are no instances or evidences of anyone having fully understood or grasped the Supreme God. He is 'adHokshajaH' the one Who is beyond perception through senses and beyond knowledge acquired through senses.

In the word Krushna, Krush refers to everlasting (**SaAswatha** - #56) and Na refers to Sath swaroopa. Krushna means Sat-Cht-Ananda, complete and blissful happiness.

LohitaaksHah (#58) – the one whose eyes are fascinatingly beautiful, charming, radiant and glowing like blooming red Lotus [Vishnu is KamalaNayana; SriRama is AravindaDalayatakshah].

Generally, we come across red eyes represent an angry person; but in case of the Lord, His angry is for Lokakalyaana; for the purpose of destroying evil and His anger is towards the evil-minded;

Pratardanah (#59) – He is a mighty, powerful, great destroyer at the time of cosmic dissolution (Maha-Pralaya) and for his devotees and for loka kalyaana He is 'Pranata klesha naashaaya' the one who destroys the sufferings in the world;

vedhaah svaangojitah krushno dridhah
sankarshanochyutah (Sloka #59)

VedhaaH (#547) - the one who is the creator, organizer, great nourisher and supporter of the Universe, the one who is

PUSHTI the vital force and sustaining power of all beings. He is the ultimate Architect, who structures the cosmos and its laws.

Svangah (#548) - the one who has a well-shaped, marvellous and beautiful embodiment. I bow down (*Namaami*) to Sri Krishna who is none other than Lord Vishnu (*Vishnum-Eesham*), whose beautiful cosmic form spans across all the three worlds (*Tribhuvana Vapusham*). His body is not made of mortal matter, but is a flawless, marvellous embodiment of pure consciousness.

the one who is invincible (**Ajitah** – #549), steadfast, solid, very firm in his convictions, judgements, love and mercy. He is **Drudah** (#551) - The Firm and Unyielding One. His nature, power, and absolute reality can never be shaken, diluted, or diminished by time or material contact.

A great destroyer of universe at the time of cosmic dissolution **sankarshana** (#552), at the same time the one who is composed and untainted.

He is permanent, everlasting (**saasvatah** – #56); imperishable, indestructible (**Achyutah** - #552). The One who never slips or undergoes changes. He remains perfectly the Supreme Lord (*Paramatma*), with His full *Achintya Shakti* completely intact, whether He is resting in Vaikuntha or crawling in the dust of Vrindavan.

Krishna (Sloka # 7 & 59 – Naama #57 & 550)

It was the family preceptor of the Yadu dynasty, **Sage Gargaacharya**, who secretly performed the naming ceremony in Nanda Maharaja's cowshed to protect the child from Kamsa.

In the *Srimad Bhagavatam* (10.8.13), Garga Muni explicitly states: "*vāsudevasya samjñatvād vāsudeva iti viduḥ / anyāni ca prajāni ca nāmāni guṇa-karmabhiḥ*"—noting that while He has many names based on His future attributes and pastimes, His primal name for this incarnation is **Krishna**, reflecting His dark, cloud-like complexion (*Kṛṣṇa-varṇa*).

The Esoteric Meaning of "Krishna" (Sat-Chit-Ananda)

To understand the mechanics of His inconceivable power, one must look closely at the etymology of His primary name. The word **Krishna** (traditionally pronounced in Sanskrit as **Krushna** or **Kṛṣṇa**) literally translates to "the one who is dark in colour like a raincloud (*Kṛṣṇa-varṇa*).

Karshati iti Krishnah - the one, who has the character, capacity and capability of attracting (**aAkarshana**) others with his beautiful, charming, delightful, ever smiling and fascinating figure. He is the ultimate cosmic magnet. His "ever-smiling and fascinating figure" draws the hearts of all living beings—sages, gopis, animals, and even plants—toward Him, freeing them from material bondage.

Learned commentaries unveil a deeper, esoteric syllable breakdown:

Krush (कृष्): Signifies *Sashwatha*—the everlasting, eternal existence (*Sat*).

Na (न): Signifies *Sath Swaroopa*—the embodiment of absolute truth and supreme spiritual bliss (*Ananda*).

When combined, the name **Krushna** directly denotes **Sat-Chit-Ananda**: the ultimate reality of pure consciousness, eternal existence, and complete, blissful happiness. His

Achintya Shakti flows naturally from this state. He is the ultimate source of eternal bliss who scrapes away the ignorance of those who surrender to Him.

Krishnas tu Bhagavan Svayam —

Sri Krishna is directly the inherent, non-different manifestation of Paramatma, the Supreme Narayana. Madhva Siddhantha teaches that all incarnations of Vishnu—whether Matsya, Kurma, Rama, or Krishna—are completely full, perfect, and non-different from the original root-form (*Mula-Rupa*).

In the King of Puranas, the Srimad Bhagavatam—the 10th Canto glorifies Lord Krishna as the absolute, full embodiment of cosmic truth, power, and supreme bliss.

Sri Madhvacharya wrote an extensive commentary on the *Srimad Bhagavatam* (***Bhagavata Tatparya Nirnaya***). This is his specialized commentary on selected, crucial verses of the *Srimad Bhagavata Purana*. Its purpose is to resolve seemingly contradictory statements in the Puranas and highlight the ultimate supremacy of Lord Vishnu (*Vishnu Sarvottamatva*).

The **Krishna Charitrya Manjari** is a concise, 28-verse devotional and philosophical masterpiece composed by Sri Raghavendra Swamy (Sri Guru Rayaru) that distills the essence of Lord Sri Krishna's life from the Srimad Bhagavata Purana and MahaBharata.

In Bhagawad Gita, Sri Krishna gradually reveals His identity as the Supreme Ultimate Reality (Swayam Bhagawan or Parabrahman) throughout the scripture, but He asserts it most directly and definitively across Chapters 7, 9, 10, and 11.

While the exact Sanskrit phrase "Krishnastu Bhagavan Svayam" originates from a different scripture (the Srimad Bhagavatam,

1.3.28), Krishna establishes this exact reality himself in the Bhagavad Gita through several foundational verses.

In Chapter 10, Krishna explains how everything beautiful, powerful, and divine is merely a spark of His splendor. "aham sarvasya prabhavo mattaḥ sarvaṁ pravartate..." — "I am the source of all spiritual and material worlds. Everything emanates from Me." To definitively prove His verbal claims to humanity, Krishna grants Arjuna divine vision in Bhagavad Gita Chapter 11. He transforms and reveals His Vishwarupa (Universal Cosmic Form), showing that the entire cosmos, all gods (like Brahma and Shiva), time, and destiny exist entirely within His body.

Krishna – The ACHINTYAADBHUTA SHAKTI

When the Supreme Lord descends into the material world in His pristine form, the absolute nature of divinity becomes completely visible to the human eye. This nature is defined by His achintya adbhuta shakti—His completely inconceivable, wondrous, and limitless spiritual power.

This shakti is never viewed as a mere illusion (maya) or a temporary symbolic display. Instead, it is understood as the objective, eternal, and factual operation of hari-sarvottamatva—the absolute independence and supremacy of Lord Hari over all living entities, cosmic laws, and material elements.

This unfathomable attribute **achintyadbhuta shakti** is an ever-present Reality of Bhagawan Vishnu in all his forms and incarnations. This was vividly demonstrated during His avatara as Lord Sri Krishna, where He dynamically exhibited this achintya adbhuta shakti of the paramatma.

In the **Krishna Avatara**, He chose to let His *Achintya Shakti* flow openly and frequently from early childhood, showing the world that the sweet, accessible boy was simultaneously the sovereign Ruler of the universe.

Here is a list of the most prominent occasions during His *Avatara* where Lord Sri Krishna exhibited the **Achintya Adbhuta Shakti** (the inconceivable, miraculous power)

- **Lifting the Govardhana Hill (Govardhana Leela)**
- **The Bewilderment of Lord Brahma (Brahma-Vimohana Leela)**
- **Swallowing the Raging Forest Fire (Dava-Agni Pana)**
- **Expanding into 16,108 Parallel Forms in Dwarka**
- **Viśvarūpa Darśana (Supreme Vision)**

The most direct, staggering exhibition of this *Achintya Adbhuta Shakti* is the **Viśvarūpa Darśana** (The Vision of the Universal Form), which the Lord granted on three monumental occasions:

- **To Mother Yashoda;** As a toddler accused of eating dirt, He opened His mouth to reveal the entire moving and non-moving cosmos, stars, oceans, and time itself contained within His tiny physical form.
- **In the Kuru Assembly:** As a peace messenger (*Santi-Duta*) threatened with arrest by Duryodhana, He laughed and expanded into a blinding cosmic form of lightning and demigods, proving the futility of trying to bind the Infinite.
- **To Arjuna on the Battlefield:** In Chapter 11 of the *Bhagavad Gita*, He granted Arjuna divine vision (*divya-*

cakṣu) to behold His terrifying form as Time (*Kala*), the ultimate consumer of worlds.

- Furthermore, *Srimad Bhagavatam* records a uniquely peaceful, liquid manifestation of this form granted to **Akrūra** in the waters of the Yamuna River. While Krishna sat casually on a chariot on the riverbank, Akrūra simultaneously saw Him underwater as the magnificent four-armed Lord Narayana resting upon the silver coils of the thousand-headed serpent Ananta Shesha.

➤ **Overriding Time and Mortality - The Three Triumphs Over Death:**

Nowhere does the *Achintya Adbhuta Shakti* shine more brilliantly than when Sri Krishna systematically broke the unyielding cosmic laws of death and mortality. Ordinary mortals are completely bound by their lifespan, but Sri Krishna demonstrated absolute lordship over the netherworlds and the afterlife across three distinct, historic triumphs:

- The Retrieval of Sandipani Muni's Son
- The Reclaiming and Redemption of Devaki's Six Infants
- Defeating the Ultimate Weapon: Reviving Parikshit in the Womb.

KrushNaAya VaAsudEvaAya...

कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणत क्लेशनाशाय गोविन्दाय नमो नमः ॥

KrushNaAya VaAsudEvaAya HarAye ParaMaAtmanE |

PranatHa kIEsaNaAshaAya GoviNdaAya NaMo NamaHa ||

KrushNaAya VaAsudEvaAya

While the word VAASUDEVA literally means the son of Vasudeva; the name Vaasudeva itself carries a profound metaphysical meaning that transcends mere parentage. Sri Krishna is the Supreme God VaAsudeva - Hari Sarvottama, the omnipresent God who pervades everything in the universe, serves as the ultimate shelter for all creation, and illuminates everything with His divine consciousness. Sri Krishna is not just a historical prince born to a specific father (Vasudeva), but the timeless, all-pervading supreme Reality.

Haraye...

He is also referred to as **Haraye Namaha** – shrI harayE namaH - One who controls Brahma and all other deities and destroys the miseries of His devotees who remember Him. He is Harih the one who removes the obstacles, takes away/removes sins and material distress. **harir harati pApAni**

इन्दिरामन्दसान्द्राग्र्य कटाक्षप्रेक्षितात्मने ।

अस्मदिष्टैक कार्याय पूर्णाय **हरये** नमः ॥

iMdirAmaMdasAMdrAgya kaTAkShaprEkShitAtmanE |
asma diShTaika kAryAya pUrNAYa **harayE** namaH ||

(Dwadasa Stothra – 2)

"I bow down and offer my absolute surrender to Lord Sri Hari, the supreme remover of all sins and worldly miseries. He is inherently complete and perfect, and He is constantly gazed upon by the intensely soft, graceful, and foremost sidelong glances of Goddess Lakshmi. May that all-powerful Hari act solely to fulfill our highest spiritual aspirations."

ParamaAtmane... the Supreme Soul residing within everyone's heart - the greatest among all beings, and the ultimate reality.

Pranatha:

the one who destroys our sufferings; of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

kIEsaNaAshaAya

The destroyer (nashaya) of afflictions and sufferings (klesha).

Pancha-Klehsa (Five sorrows/obstacles) are...

- Avidya (ignorance);
- Asmita (egoism);
- Raga (craving);
- Dvesha (aversion);
- Abhinivesha (clinging to life) [strong/obsessive/longing desire to cling on to something in spite of knowing that it is full of misery]

are the five hindrances for spiritual growth and are the root cause of all human suffering.

Govindaaya... (SVSN sloka #20;58 - Naama #187;539)

Govinda means... the One who is the Lord of Cows, protector of Cows, the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also the one who is the protector of Earth.

govardhana dharam vande, gopalam gopa rupinam
gokulutsava me isanam, govindam gopika priyam

गोवर्धनधरं वंदे गोपालं गोपरूपिणं ।

गोकुलोत्सवमीशानं गोविंदं गोपिकाप्रियं ।

Sri Krishna is popularly called as Govinda, who is also known as **Gopala** the protector of cows. He is Gau-Vatsala who shows VaAtsalaya towards Cows;

नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmanya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnaaya Govindaaya Namoh Namah ||

My repeated salutations to the Supreme God, ParaBrahma;
the one Who is the well-wisher of Cows and Brahmins;
the one Who is the benefactor of the whole world;
the one Who is Lord Sri Krishna Who is the Govinda;

GOVINDA - Go means Vedas (knowledge) and Vinda means getting or to obtain or to find. Govinda means the One Who is the Lord and protector of Vedas; who is extolled by Vedas; who can be obtained by the knowledge of sacred scripts. Go also means the one who helps us to survive or surmount the earthly existence and reach Supreme realization.

I offer my repeated respectful obeisances unto Lord Krishna, the son of Vasudeva, the Supreme Soul, and the remover of all distress. I bow down again and again to Govinda, who completely destroys the sufferings of those who surrender unto Him."

kRusHnAm vAndE jAgad guRuM...

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

*vasudeva sutam devam kamsa canura mardanam |
devaki paramanandam krishnam vande jagadgurum ||*

Can there be a better teacher than Sri Krishna Paramatma?
Can there be a better teaching than the Bhagavad Gita, or a
better learner than Arjuna?

Sri Krishna stands as the ultimate example of an outstanding
teacher, while Arjuna represents the ideal, excellent learner.

Sri Krishna's teachings ascend to the greatest spiritual heights,
directly illuminating humanity, divinity, and the fundamental
unity of all human beings.

The Gita was spoken by Sri Krishna, who is none other than the
Supreme God *saakshaat* Sri ManNarayana. It was subsequently
compiled in its present form by Sri Vedavyasa, an incarnation
of Bhagawan Vishnu.

Thus, the Gita remains an immortal message to mankind,
emerging directly from the very lotus lips of the supreme God
Padmanabha Himself.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिध्रुवा नीतिर्मतिर्मम ॥

yatra yogeshvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ |
tatra śrīr vijayo bhūtir dhruvā nītir matir mama ||

Wherever there is Sri Krishna, the Lord of Yoga, and wherever
there is Partha, the ultimate archer, there will invariably be
prosperity (*Shri*), victory (*Vijaya*), extraordinary welfare
(*Bhuti*), and steady, moral policy (*Dhruva Neeti*). Wherever the
Lord of equanimity and His devoted warrior dwell together,
fortune, triumph, and serenity are forever guaranteed.



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jātaḥ kaṁsavadhārthāya bhūbhārōttāraṇāya ca |

जातः कंसवधार्थाय भूभारोत्तारणाय च ।

कौरवाणां विनाशाय दैत्यानां निधनाय च ।

पाण्डवानां हितार्थाय धर्मसंस्थापनाय च

jātaḥ kaṁsavadhārthāya bhūbhārōttāraṇāya ca |

kauravāṇāṁ vināśāya daityānāṁ nidhanāya ca ||

pāṇḍavānāṁ hitārthāya dharmasamsthāpanāya ca |

"**He was born** for the purpose of killing Kamsa, relieving the burden of the Earth, destroying the Kauravas, annihilating the demons, benefiting the Pandavas, and firmly re-establishing righteousness."

Main purpose of His Avathara was Dushta Sikshana and Sishta Rakshana and to uplift the Dharma. Sri Krishna, the slayer of all demons, the remover of all obstacles and sole guardian of his countless devotees, guiding them towards salvation by washing away all their accumulated sins.

Lord Sri Krishna incarnated 5,254 years ago during the 28th Dwapara Yuga of the current Vaivaswatha Manvanthara. This incarnation represents the *Vaasudeva roopa*—the first of the Supreme God Vishnu's fourfold (*Chaturvyuha*) manifestations.

Born into the Chandra Vamsa (Lunar Dynasty) within the Yadu dynasty's Vrushni clan (वृष्णीनां वासुदेवोऽस्मि - vṛṣṇīnāṁ vāsudevo 'smi), Sri Krishna was the eighth child of the noble couple Vasudeva and Devaki Devi.

This divine birth was the fulfillment of a boon. In their previous lives as Prusni and Suthapa, the couple performed severe

penance for thousands of years to have Lord Vishnu as their son. Consequently, the Lord took birth through them three times across different epochs:

first as Prusnigarbha in the Krutha Yuga,

second as Vamana to the sage couple Kashyapa and Aditi, and finally, as Sri Krishna to Devaki and Vasudeva.

Before assuming His human infant form, Lord Sri Mannarayana appeared before them in His original, majestic four-armed form to remind them of their spiritual lineage and His divine promise.

Lord Sri Krishna physically lived on this Earth for over 125 years, executing His divine pastimes before His divine departure at Prabhasa Kshetra near Somnath in Gujarat.

Sri Krushna the Purana Purushottama is also one of the chaturvimshati Kesavaadi vyuha roopas of Bhagavantha, embodying infinite auspicious attributes - Anantakalyaana guna paripoorna.

sri krishna's vyuha ruupa chintana

गदापद्मारिशंखांकः कृष्णोऽस्मान् सर्वदाऽवतु।

श्रेयसीं मे मतिं दद्यात् कृष्णकांता सुलक्षणा ॥

gadāpadmāriśaṁkhāṁkaḥ kṛṣṇosmān sarvadāsvatu|

śreyasīm me matiṁ dadyāt kṛṣṇakāntā sulakṣaṇā ||

"May Lord Kṛṣṇa, who bears the four divine symbols—the mace, the lotus, the discus, and the conch shell—protect us at all times. And may His inseparable divine energy, Goddess Lakṣmī in Her cosmic form as Sulakṣaṇā, bless my mind with noble, righteous, and pure intellect."

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puTTisaleEbEDa innu puTTisidake pAlisenna
ishTu mAtra bEDikombe shrii krishNanE ||

ಪುಟ್ಟಿಸಲೇಬೇಡ ಇನ್ನು | ಪುಟ್ಟಿಸಿದಕೆ ಪಾಲಿಸಿನ್ನು ||

ಇಷ್ಟು ಮಾತ್ರ ಬೇಡಿಕೊಂಬೆ ಶ್ರೀ ಕೃಷ್ಣನೇ ||

O' shri Krishna, my only request to you is do not make me take birth anymore, but since you have already given this birth you have to take care of me; [cHaturVimsHati KESAVA naama...prayer song composed by Sri KanakaDasaru]

Sri Krushna was and is a towering and multifaceted personality ever to remain as a role model. His preaching through Bhagawad Gita is a Divine gift to the mankind across the world. The story of Lord Sri Krishna never ends. Our capacity to

describe him is limited and when our limit is reached, we abandon it half way.

This ultimate supremacy is eternally declared in the *Phala Sruthi* of the *Sri Vishnu Sahasranama Stothram*:

ससुरासुरगन्धर्व सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥

sasuraasuragandharvaM sayaksho.ragaraakshasam |
jagadvashe vartatedaM kRishhNasya sacharaacharam ||

This world with all its contents, the sentient beings and non-sentient things, the gods, the asuras, and gandharvas, the yaksas, nagas and raksasas, is under the supreme control of Lord Sri Krishna who is none other than Hari Sarvottaam the Supreme God Vaasudeva.

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

Sri KrishnaArpanamastu
naham karta harih karta
Hari Sarvottama- Vaayu Jeevottama
Sri GuruRaajo Vijayate





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